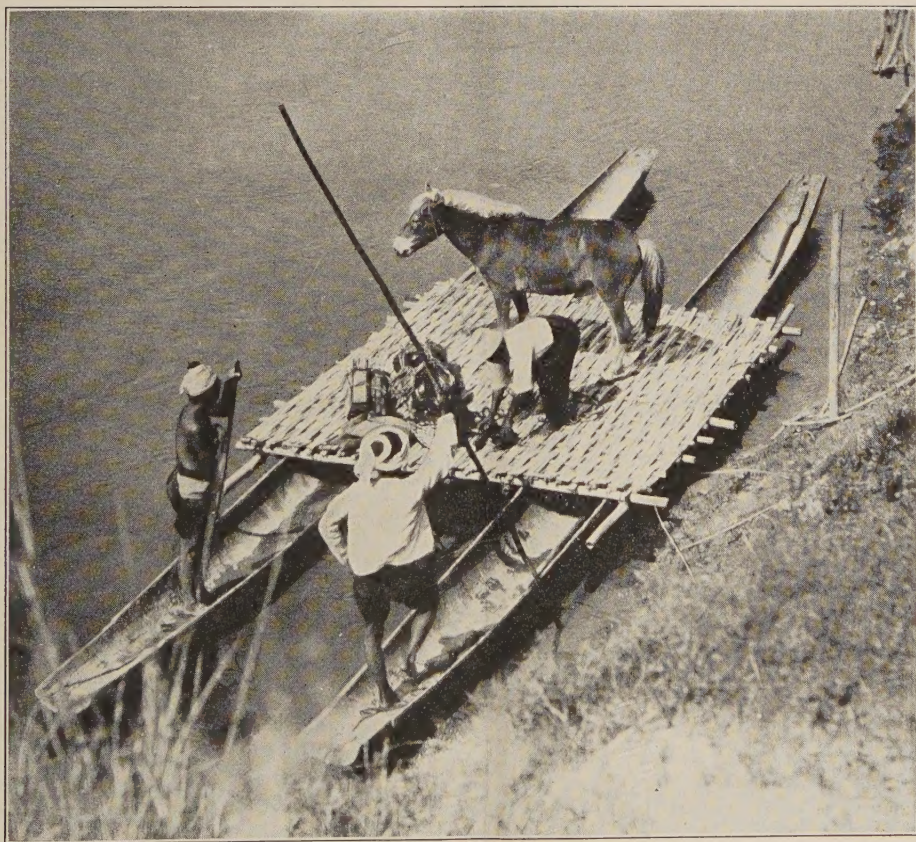


BIBLE SOCIETY RECORD



A HORSE FERRY ON
A NORTH SIAM RIVER

To transport pedestrians the two boats are
used separately without the bamboo bridge.

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An Ideal Vacation

By the Rev. Paul H. Fuller, of the American Presbyterian Mission, Siam

Those who have been enjoying vacations, and others also, will be interested in this "ideal" vacation.

THIS is an ideal vacation on the Gulf of Siam, if change means recreation. Here we have a new environment combined with work, play, teaching, preaching, distributing Scriptures, and now at last, sickness. There are fifteen boys with me here in this bungalow. Arceya and Sook, who were with me at the beach last year, are my right-hand men. How wonderfully they have developed in the past year! Dr. Bulkley has also kindly loaned to us Kroo Loop, the pastor of the church at Trang. This man is an ex-priest who became a Christian from reading a New Testament. A sweet, unassuming gentleman he is, and a big help in our work as we visit the people in their simple homes.

Telling Out the Gospel

We have gone out many days to the scattered homes in this district and told the old, old story to young and old, the majority of whom have never heard it before. Sometimes just a man and a wife and nursing baby make up the audience as we pleasantly chat together, seated on a floor of "fishing poles" high up off the ground. Again, a few from the neighborhood may gather to listen, squatted around in the shade. Often some one will climb up a coconut palm and we will have a cool, sweet, wholesome drink of coconut milk from the coconut itself. Once, a band of buffalo buyers from the South listened, in the meadow where they were camped for the night. These already had some knowledge of God through Mohammedanism. Now and then the individuals express willingness to accept the Saviour and buy portions of Scripture.

At the Rubber Plantation

Perhaps our largest following is in the section near the rubber plantation. One noon, after a very long, hot walk, we arrived just as they were rolling out the last sheet of rubber from the last flow of sap. There, while they rested in the sala, we talked together about eternal things. One tall, husky chap, who loves to gamble, treated the proceedings as a joke at first, but finally became quite serious, and although he did not accept Christ then, he bought Genesis and John to find out for himself.

Another Gambler

At another place, another gambler listened attentively. He even arose from his seat and called the neighbors to come and listen. He received Christ gladly (let us hope not as a "stony ground" hearer), and purchased portions of Scripture for his little son to read to him, because only a few are able to read. He is sending this lad to us each day to learn all he can before we leave. He does not want the boy to grow up like the other boys,



AN INCORRIGIBLE BUFFALO
Blindfolded, he is being led away for sacrifice.

and urges that we preach all over this vicinity. Then, he thinks, gambling and thieving will stop.

While I was absent from this vicinity, conducting Communion at the Trang church last Sunday, several natives attended our own service here at the camp. Three or four were new converts. Now we are getting the names of those who really intend to stick in spite of the headman who is covertly opposing us and who is feared. There will be twenty or more names we can turn over to the ex-priest pastor from Trang.

Where Three Countries Join China, Burma, Siam

By the Rev. Robert Irwin, Secretary, Siam Agency

WE have recently returned from a tour of two months among seven stations of five missions within our Agency, having traveled over a 1,400-mile stretch of road, half of it mountain and jungle; or, forty-seven days of actual travel and twelve days in the stations. The weather, roads and most other accompaniments of travel were ideal and made the trip enjoyable, especially after a year in the office.

The two stations of the American Presbyterian Mission on our way north, Lampang and Chiengrai, have had regular distribution of Scriptures and training of colporteurs. Both these stations, though short of foreign force, are well organized and equipped, and their churches show steady growth, but slow, like evergreen palm trees. We spent a Sunday at Chiengrai, preached twice and spoke to the eager school of girls Monday morning. The colporteurs in both these stations travel widely. Distribution is mostly of Tai Yuan books (the local dialect), with some Siamese, given free. People are not great readers nor keen for literature. There are yet places where they are afraid to take a book; afraid of the spirits, of the local authorities, of the foreigners grabbing them later on; afraid of their neighbors' ridicule. Prejudice is as long-lived in the East as it is with us in the West and as mean-spirited. An attempt is being made to sell the newly revised Siamese New Testament portions with pictures and maps. All the colporteurs are also evangelists. They teach from house to house, preach wherever they find a company, and endeavor to catch men for their Master; but we do not encourage them to settle down to prepare candidates for baptism. They report such persons to the missionaries or the nearest pastor. Our men must be forever on the move, and cover as much ground as possible in a systematic way.

Muang Len in the southern Shan States is the station of the Italian Roman Catholics, with one missionary, the Rev. Fr. Cambiaso. His work is the care of an orphanage. He is also working on the Musso language, to master it and reduce it to writing. We cooperate with him with funds in the latter attempt, since that is the first step toward translating into it. It struck us that Fr. Cambiaso's work for orphans is thoroughly sound though slow, *i.e.*, the crop must grow from the seed up before he can harvest—practically a generation—but then, he is sure of a crop! Infant minds furnish good

soil for the gospel; adult minds are, to say the least, uncertain.

Muang Yawng is a substation of both the American Baptist and the American Presbyterian Missions. The only resident missionary is a Karen teacher, who speaks Western Shan. The people speak the Yawng dialect of Tai and they complain they cannot understand Thra Ba Yain when he preaches. There are not two companies of Christians. They regard themselves as one, the mode of baptism notwithstanding large in their estimation. For years they have been begging for an ordained man to minister to them, and they ought to have him. Such a man can be had in Siam from the



A LEPER AT A MARKET NEAR
CHIENGRUNG

He is there to buy, not to beg.

We are prepared to furnish half wages and expenses of both men, in return for half time spent in distribution of Scriptures.

Chiengrung is a station of the American Presbyterian Yunnan Mission. It was opened ten years ago as a station of the American Presbyterian Siam Mission. It has three families, permanent buildings, a good school, a hospital with fair equipment, a church of over a hundred members, and growing appreciation by the south of China. There are few Chinese in this part of the province (Chiengrung is the capital of the Sip Sawng Punna). The Tai

Tai Yuan Church. We are suggesting that the Karen teacher be transferred to Muang Len, an important Shan center, and an ordained man be brought from Siam to be under the joint supervision of Chiengtung and Chiengrung stations, part of his time to be spent with Dr. Miles in Chiengtung to learn the technique of Baptist polity and doctrine. Such an arrangement ought to be no great problem.

governor has been so bitter in his opposition to the mission, that converts found it necessary to move into the mission compound. Now, under favor of the Chinese governor, opposition has practically ceased, and new centers of Christian life are being formed in other cities.

There has been no colporteur work in this station for some years, but now Mr. Beebe is putting on a colporteur. One of the difficulties here, as in all Tai stations, is scarcity of reliable and trained men.

They have had to depend on partly trained men brought from Siam, and these, with a superiority complex, refuse to speak the local dialect except to make fun of it. Discussion of this matter elicited the unanimous decision to drop the Siamese helpers, unless they become genuine missionaries, and proceed to raise up local workers. The Tai here are Lu. We had only two portions of Scripture in this dialect, written by hand and photographed in Japan. The earthquake destroyed the plates. An artist in Bangkok retraced the copy of Luke, and we have had

new plates made and an edition of five thousand printed and forwarded. We have authorized Mr. Beebe to engage a permanent writer to prepare the Bible in Lu. There is no Lu type in existence, yet it looks as though Lu will supplant Tai Yuan for all the people north of

Siam, excepting the western part of Chieng-tung State. An interesting movement here is the passage of a clan of Kamu, a hill tribe, from animism to Buddhism and now on to Christianity. These people move by clans,

and this clan is above the ordinary Kamu and almost equal to the Tai in civilization and intelligence. We should be able to secure workers from this clan for the other Kamu tribes so widely scattered.

Bana Baptist Mission station for the Lahu and Shan is beautifully situated on a mountain peak 4,000 feet high near Muang Len. It is a twenty-acre compound enclosed by a stone wall, with a Lahu village of sixty houses at its south foot, many good buildings, and a school of two hundred children. They have seventeen thousand baptized Lahu, five mission families, three just from home, two of which will be stationed at Mong Mong, a hundred miles north among the Shan. They do not employ colporteurs, but in their frequent tours they and their evangelists distribute large quantities of Lu, Shan and Chinese Scriptures. The Buker Brothers, who go to Mong Mong, plan to put Shan colporteurs to work in their new field. The Lahu, like most of the mountain tribes, are quiet, sociable, and industrious. Their dress is picturesque. The Christian Lahu are fond of shaking hands and are great singers. It was rather startling several times along the road to have a number dash forward to seize our hand, especially the young women; they were as eager and fearless as the men. Twice we had to sleep in a Lahu home, with an all-night fire in the room and conversation around it. We were always tired enough to sleep under any circumstances. We addressed a chapelful of Lahu, about two hundred, and were



OFF FOR CENTRAL CHINA
A boat load of cotton on the Upper Mekong.



A LU BEARER

"Note that he has obtained a hat, but has not discarded his turban. The Lu's acceptance of Christianity is sometimes like this, at first."

struck with the radical difference between civilized English and primitive Lahu. Mr. Vincent Young, in interpreting, used four or five times the number of sentences we did. That means that he could not, without more ado, turn our English sentences into Lahu sentences. The Lahu has neither the words nor the ideas. What he did was to ignore our words and confine himself to our ideas; but, since they were foreign to the Lahu mind, he had to build a bridge from each of our ideas to the nearest ideas they had, then carry ours across and fasten them to theirs. It is a laborious process, but it is the process of all real translation.

Chiengtung (officially Kengtung) Station (A.B.M.) was organized some years ago, but has been poorly manned. For a number of years past Mr. and Mrs. Telford were the only family, and their work is with the Lahu. It was hardly feasible for them to do anything for the Shan or Tai Kun beyond putting on a couple of Shan colporteurs and evangelists. Dr. and Mrs. Miles came a little over a year ago for Shan work and they will do something toward superintending the distribution of Scriptures. For the past fifteen years our men have gone from Chiengrai into Chiengtung State for sev-

eral months nearly every year, mostly to the East side. They have distributed many thousands of portions of Tai Yuan Scriptures. Now we find that the Tai Lu books are more acceptable in this section. The Tai Kun in the West prefer the Tai Yuan.

They have only one portion of Scripture in the Lahu language, the Gospel of Mark. Missionaries and people are feeling the need of more. We together plan to attempt to put all the New Testament into print, and some of the Old. It is a large undertaking, somewhat like a journey to the moon, because of lack of means. When it becomes imperative, we will get to the moon!

This tour has emphasized anew the magnitude and splendor of the church's enterprise of foreign missions. It is about the biggest business in the world. The seven stations of our tour have seventeen families with substantial plants. Their value to the countries cannot be measured by property and funds. They stand for Christian ideals, and their whole object is to impart spiritual life to the multitude of Tai and other tribes and unlock their latent powers so that they become bigger and better men and women.

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"The Bible and the Home"

THIS is the topic that has been adopted for special consideration on Universal Bible Sunday, which falls this year on December 4.

As in previous years abundant provision has been made to supply churches with material helpful in observing Bible Sunday. An effective poster shows a world much more than half in shadow, belted with this statement: "More than half the world still lives in Bibleless homes." Mr. Willard Price has prepared a brochure for the use of ministers and other public speakers on "The Bible and the Home," full of interesting facts, stories and suggestions. An illustrated leaflet with the same title will carry to the individual in the pew or Sunday-school class a challenge to send the Bible to lands and races which need it, above all other gifts, to turn their dwellings into real homes. And there are cards for ordering these leaflets.

All this material will be sent gratis on application and will be ready for delivery early in October.

In connection with this advance announcement to our readers, it is fitting that mention should be made of the late Dr. Ryan's part in planning and preparing for this observance of Bible Sunday. As the churches focus their

thought and prayers that day upon a subject which Dr. Ryan helped in selecting, his friends may truly feel that "he being dead yet speaketh."

The following are a few practical suggestions drawn up by Dr. Ryan in May and entitled

HOW TO OBSERVE UNIVERSAL BIBLE SUNDAY

1. Select date. If December 4 is not possible, choose the nearest available Sunday, preferably before rather than after.
2. Secure from the American Bible Society the literature described above.
3. Study the brochure on "The Bible and the Home" and whatever other material can be found bearing on this topic.
4. Put up the poster in a conspicuous place, and call attention to it when making the advance announcements of Bible Sunday.
5. Secure plenty of the small leaflets, so that each person attending church, Sunday-school, or Young People's service on Bible Sunday may receive a copy.
6. Plan all the worship, as well as the sermons and addresses of the day, to focus on the Bible as the Word of God for all mankind.

Notes and Comments

A CABLE from the Rev. Carleton Lacy, Secretary of the China Agency, informs us that the laying of the cornerstone of the new Bible House in Peking occurred on August 1. There were appropriate ceremonies, and Vice-President Yen Ching of the Peking University made an address. More details of this interesting and significant occasion will be given in these pages after the letters and pictures have arrived, which are doubtless on their way.

A PAPER-BOUND copy of St. John's Gospel in Spanish and Cakchiquel has just reached the Bible House from our Caribbean Agency in the Canal Zone. The two languages are printed in parallel columns after the usual fashion of diglots. The publisher has prefixed an explanatory note in Spanish on the inside of the cover, to aid those who are unfamiliar with Cakchiquel in pronouncing it when reading aloud from the Gospel to the Indians (nearly all illiterate), who can only understand the Scriptures in their own vernacular.

SOMETIMES a letter from a contributor comes like a ray of sunshine, dissipating the clouds that other letters cause. Many givers express themselves as glad to give,—as enjoying the privilege of giving to such a cause,—but it is rare to get a letter like the one from which these sentences are drawn:

I never could imagine where Dr. Ryan got my name, for I am a woman of very limited means. But these appeals have been a godsend to me. I received one last summer from Dr. Ryan and, while I had nothing myself to give, I went out and got thirty-five new members for our Ladies' Branch of the American Bible Society here. * * * Now I am going to start out on the impetus furnished by this summer's appeals and do the same again, God helping me.

May her tribe increase! For each person whose interest is thus enlisted may be of far greater value to the Bible work than the dues she pays.

TWO volumes of the Russian Scriptures have reached us recently. One is the New Testament and Psalms, for which our Society gave the money for the plates. The other is a photographic reproduction of the complete Bible printed last year and referred to in previous copies of the RECORD. The Bible has marginal references and a few maps in the back. The Testament has not only maps but also tables of genealogies, weights and measures, and the like. We are informed that both editions already have been exhausted. There is every indica-

tion that Russia is today "in the market" for the Word of God.

WORD has just come of the death of Mrs. Marcellus Bowen, widow of Dr. Bowen who for a quarter of a century was the Society's Secretary of the Levant Agency. Of late Mrs. Bowen had made her home in England, with her daughter, Mrs. Ferguson. She passed away on July 18, 1927, at Hull, of which city her son-in-law is postmaster. Unable during recent years to read, owing to failing eyesight, Mrs. Bowen showed remarkable ability to write letters to her friends—letters not only legible but unusually clear. One such letter, written last November to General Secretary Haven, was full of cheerfulness, and expressed a longing still for the life in Constantinople where so much of her life had been spent. The many friends of the Bowen family numbered among the readers of the RECORD join with the officers of the Society in extending sympathy to Mrs. Ferguson, and to Mrs. William G. Schauffler of Princeton, N. J., Mrs. Bowen's sister, in their bereavement.

A MAN who nine years ago was "down and out," but was saved through the instrumentality of the Salvation Army and is working for the Standard Oil Company in Elizabeth, has induced that company to donate a pulpit for the hall of the new Salvation Army "citadel" of Elizabeth. On this pulpit is to repose a fine new pulpit Bible, the gift of Mr. M. M. Baresh to the Salvation Army. When Capt. Courage, commander at the Elizabeth "citadel," called at the Bible House to buy the Bible, he told this story. We wish him the quality of his significant name—courage!—and trust the new Bible will be the arsenal from which he and his associates will draw many a weapon to defeat the enemy of human souls and set his victims free.

DR. J. R. ALEXANDER, veteran missionary of the United Presbyterian Mission in Egypt, for many years president of Assiut College, is sailing this month to resume his work in Cairo at the end of a furlough year.

He writes us under date of August 12:

Enlarge, all you desire, on the cordial relations that have always existed between the American Bible Society and the American Mission in Egypt. For a third of a century the Mission was the agent of the Bible Society. During this relationship the great fundamental work of Bible distribution was accomplished in Egypt, and all along the years the Society has worked hand in hand with the Mission in furnishing the Word of God to the people of Egypt.

FROM Elberfeld, in Germany, comes to us the announcement of a most interesting anniversary celebration. On September 12, 1926, the 125th anniversary of organized Bible distribution in Elberfeld was observed with fitting ceremonies. Previous to 1814 this work was carried on by the Elberfeld Missionary Society; but in July of that year (in the interval between the organization of the British and Foreign Bible Society, 1804, and of the American Bible Society, 1816) the Bible programme was undertaken by a new society called the Bergische Bibelgesellschaft. Seven months after the society was organized, the Grand Duchy of Berg, from which it took its name, was incorporated by the Congress of Vienna in the Kingdom of Prussia, of which it has ever since formed a part. The society has maintained its usefulness all these years, and reports for 1925 a circulation of over 85,000 volumes, and for last year over 76,000. Of these volumes just one-third were Testaments, and well over one-half were entire Bibles—a very high percentage compared with the proportion of Bibles, Testaments and portions circulated by the greater Bible Societies of the world. This Berg Society ranks third of the German Bible societies in the number of copies issued. The congratulatory and commemorative address at the celebration was delivered by the director of the largest German Bible society, that of Württemberg at Stuttgart.

WITH his well-known ability to seize the opportunity of the moment, Dr. Amos R. Wells, the veteran and beloved editor of the *Christian Endeavor World*, has put to use the prevailing fad of questions and answers, in order to awaken Endeavorers and other friends of the Bible to new interest in studying it.

In his little book, "Know Your Bible," just published by the W. A. Wilde Co. of Boston (129 pages), he has given us thirty series of questions on the Bible. Each series affords fifty tests of the reader's acquaintance with the leading characters and events and the most familiar verses of the Old and New Testaments. Answers in the back of the book permit the poor scholar to see just how poor he is, and enable the good scholar to see how much more he must know to pass 100 per cent on even the commonplaces of Scriptural lore.

THE *News-Sentinel*, of Knoxville, Tenn., prints this statement from a secondhand dealer in books:

I have discovered that the last book the average person wants to give up is his Bible. If a man falls into financial troubles, he may consent to sell his other books to me, but he holds on to his Bible as

long as possible. Almost the only Bibles I ever have the opportunity to buy are owned by people who are leaving town and cannot take their books with them. Usually, when this is the case and the owner offers to let me have his Bible, he asks only a low price for it and requests that I pass it on to some poor man as cheaply as possible. Some people have given me their Bibles and asked that I, too, give them to deserving persons I know. As a general thing, the people of Tennessee are not much inclined to haggle about prices when they come to me with their Bibles.

IF the Associated Press despatches from the World Conference on Faith and Order at Lausanne correctly represent the matter, it appears that the only one of the reports which the delegates from the Eastern Orthodox Church are able to approve is the report on the Holy Scriptures. When we recall the fact, that among all the many ecclesiastical bodies within the bounds of our Near East Agencies there is no other church (outside of the recently organized evangelical bodies resulting from missionary work) whose adherents so welcome our colporteurs and the Book they sell, as do the clergy and lay members of the "Orthodox" Church, we "thank God and take courage." These Holy Scriptures with which the great Bible societies have long been flooding the lands of the Orthodox Church appear to be one of the most hopeful bonds of union and sympathy between that church and the churches of the West.

WE have not seen "The Master Library," the name given to Dr. W. S. Athearn's nine-volume work on the Bible, but if we may judge from reviews of it, it is a remarkable piece of work. Joseph Fort Newton says of it as quoted in the *Literary Digest*:

It is in fact a Biblical Book of Knowledge for young and old, but especially for the young, and it will leave impressions which in later years will become memories to treasure and bless. Goodnight Bible stories, Bible games, the boys and girls of the Bible, many kinds of dramas for different ages, Bible travelogs, how to study the Bible, how to teach a Bible Class, every sort and suggestion and guidance for family or group is given by experts. * * * It need only be added that the work is not colored or discolored by any theory of the Bible, its sole desire being to help parents and teachers to interest children in the Bible—leaving each mother and teacher free to give such emphasis as they desire.

MR. E. W. THOMPSON contributes a thoughtful article on "The Bible in the Religious Education of Africa" to the July number of the *International Review of Missions*. He wisely mediates between the two extremes: handing out masses of Bible facts and of Christian forms of thought and modes of action, all imposed from without upon the native, especially

the adolescent native; or, limiting the education of such youths or immature adults to what can be related to their own personal "situations" and "problems," enabling them thereby to make their own life choices. His three definite suggestions are: First, that the life of our Lord himself ought to constitute the bulk of the Biblical material taught; second, that all the Bible stories should be related as closely as possible to the life of the African child; and third,

that stories from the Old Testament should be shown in their true perspective with relation to our Lord's life and teaching, and should lead up to Him as the goal. Missionaries need never experience embarrassment, for example, from the narratives of Old Testament polygamy or cruelty, if their native converts and school children are from the beginning instructed in the relation these facts bear to Christ's person and doctrine.

. . .

On the Bible

Clippings from Our Contemporaries

OUR columns might be filled frequently with such material as is indicated above. Room is taken at this time for three clippings, each of which has its individual contribution. The first was an editorial earlier in the year in the *Christian Herald* of New York. The second has recently reached us from great China. Though appearing a few months ago, its testimony, as well as its statements, are applicable. It was an editorial in the *North China Daily News*. Lack of space necessitates using only a part. The third clipping comes from the columns of *The Lutheran* over the signature of Mrs. H. E. Monroe, and the fourth is an excerpt from an article in *The Presbyterian Advance*.

I. The Bible First

Keep the Bible first in your life all the time. This is the secret of a successful day, and a successful Christian life. You are to let God speak to you first, then you are qualified to speak to him. He talks through the Book. He gave it for this purpose. The moment you meet the simple requirement of adjusting yourself to it, you begin to experience two activities. First, messages reach you specifically designed for and sufficient to meet your immediate and remote needs. And second, you begin to feel the inflow of grace. Grace surges through your entire being. You are suffused with His life, your capacity enlarging with each discovery.

By keeping the Bible first, you find God elsewhere. Beecher listened to God in the woods, understanding the invisible things by the things that are made. Only by such treatment of the Book is a scientist able to become a true scientist, able to behold in nature His eternal purpose and Godhead. By companioning with Christ, your footsteps are ordered so that all the day long you dwell in the house of the

Lord. You are safely guarded. Your contacts are Christian. You carry an assured mind. You have the consciousness of God. Whether in your labor or in your leisure, you find yourself unvocalizedly speaking to God. Into the domain of your soul come trooping persons, perhaps forgotten for years, and objects to be prayed for. It is "praying without ceasing." You receive impartations of wisdom and spiritual understanding. "God shall reveal even this unto you." "The anointing teacheth you of all things."

II. The Universal Question

A missionary in an interior city in Honan Province wrote to Shanghai recently saying that his town had been raided by bandits, a great number of the residents killed and six hundred carried off as captives to be redeemed later or to suffer torture and possibly death at the hands of the captors. This is rather a common experience in that part of the world and would scarcely call for comment but for the sequel. The missionary added to his letter a request that 2,000 Testaments should be sent to him as expeditiously as possible as he found that the stricken people were in a mood to receive the consolations of the gospel. That missionary strikes us as being a very practical man of business. His own house can hardly have escaped the attentions of the raiders, but he makes no moan about it and determines to carry on with business as usual.

In these days of antiforeign and anti-Christian agitation the attitude of the people, in the hour of their affliction, is very striking. They are not converts, but ordinary, "one hundred per cent" Chinese, and in their helplessness they stretch out their hands to the unknown, hoping that Heaven will aid them since human help has failed.

The Bible professes to give an answer to

these questions which perplex mankind. It postulates that behind the cosmos there is mind. It goes further and insists that the All-wise is also the all-loving, and that the things we see are the expression of a beneficent purpose. Now, these first principles of the Christian Scriptures are also axiomatic in the Chinese classics. The first sentence in the "Doctrine of the Mean," which is believed to have been written by the grandson of Confucius, is "The decrees of heaven are inherent in man's moral nature, to accord with this moral nature is the way, to elucidate the principles of the way is education." These thoughts, first enunciated more than two thousand years ago, are now embedded in the consciousness of the common people of China.

There are three Bible Societies at work in China. Two of them are British and one is American. According to their printed reports they circulated in 1925 *about eleven million Bibles, Testaments and portions of Scripture. It will thus be seen that the Bible, or portions of it, such as the Gospels, the Psalms, etc., is a "best seller" in China as it is in the countries from which those societies are supported. It is a striking fact that there is no book in China which has a tithe of the circulation of the Christian Scriptures.* It should be a matter of pride to us that the sacred book of the faith of Christendom has become almost a heritage of the Anglo-Saxon race. We have translated it into some eight hundred languages and circulated it among numerous tribes that, until they saw it, had no knowledge of the art of writing. It may be a coincidence, but is certainly a fact, that the progress and prosperity of Great Britain dates from the same period.

III. Bismarck Recommended the Bible

I do not know a better time than this to tell the story I have told twice in Lutheran papers. About fifty years ago Mr. Parson, who afterwards became Dr. Parson of the Church of the Reformation of this city, had this experience. He had been in the Japanese University and was about to return home when the leading officers of the Empire asked the privilege of coming with him and they would pay the way, etc. He came first to Washington, then went on to England with them, and they asked to see Gladstone alone and probably asked him the same question they afterwards asked Bismarck, but they could understand the English language. But when they got to Germany they wanted to see Bismarck alone. They tried, and at last had to come out and ask young Parson to come in and interpret, and they said to Count Bismarck, if I remember his title at

that time, "We have come across two continents to ask you this question, 'China and Japan have each an older civilization than Europe. Why are the European countries superior to our countries in the culture of the age?'" Bismarck stood silent for a moment, then turned to a bookcase back of him. He took out a small Bible and held it up before them and said, "Gentlemen, the difference between men and nations is in their relations to this book."

Now, that same afternoon, they telegraphed to Japan, "Take down all the boards and other signs against the book they call the Bible and the teachings of the Christian religion."

IV. Finding the Lost Bible

How shall we recover the lost Bible? Just as the returned exiles, by reading it. And we have an immense advantage over them, for we can read it for ourselves, as the vast majority of them could not do.

So much has been said about the study of the Bible that we forget the far simpler and easier duty of just reading it. "Give attendance unto reading," said St. Paul to the youthful Timothy. Study will come later. But first learn to pick it up and read it just as you would any other book. Read it as you would a book just off the press and which you were eager to peruse. One needs a view of the whole before applying himself to the particulars.

A prominent minister tells us that after all his seminary training he had never gotten down to really reading and knowing his English Bible. And it was a layman who revealed that lack to him. Coming to attend some convention, he had brought with him a copy of St. Paul's Ephesians, and going out into the woods, had thrown himself down on the leafy mould and read it through again and again until it possessed him and he was glowing with peace and joy. And that is how Dr. Gray of Chicago came to abandon his old cumbrous method of study and took to the simple reading of the Scriptures, letting them speak for themselves and be their own interpreter. Written by the inspiration of the Holy Spirit, we may expect that same spirit to make them plain and speak their message to our hearts. For it is not a critical or theological volume, but written by plain men for the common people. As a man said of a copy of Shakespeare with a commentary put into his hands, "I can understand Shakespeare very well, but the commentary puzzles me."

Of course all these higher studies and commentaries have their place, but not to hide from us the joy of reading for ourselves independently the real Word of God.

Nineteen Days in Bus and Boat

By the Rev. Paul H. Fuller, American Presbyterian Mission, Siam

Henry Ford, Missionary

BUMPITY-bump-bump! rambled we along the road from Siracha to Chonburi. Mrs. Fuller and I were squeezed in with the driver on the front seat. 'Steens passengers were packed in the rest of Mr. Ford's autobus. Our bedding roll was tied on the running board just beyond my sight, and I fear I made a nuisance of myself asking others if it was still there. As for suitcases and bags, they were piled on the laps of obliging passengers. But the little old Ford—she rambled right along. Once in a while we had to stop to open a gate or slow down while buffalo carts took their sweet time to get off the road. Sand, mud or deep ruts often retarded our progress. Nevertheless we arrived in Chonburi just about dark. Dr. J. B. Dunlop used to take the same trip by buffalo cart, or perhaps he walked as the Rev. Mr. Seigle and my brother have done not so long ago in this same district. But now, thanks to Henry, even a lady may go along, if so inclined.

A Mob of Children

Not many ladies have made this trip, however—of that I'm sure. The tall white lady was a curiosity all along the line. She stood watching the baggage and waiting on the main business street at Chonburi, while her husband sought a coolie to "hop the kong" to the motor boat. Immediately she was encircled by a crowd, mostly children. She endeavored to be friendly and smiled at a little girl. The child began to laugh, and others joined in. But what queer laughter! When I arrived, it had become a sort of howling or bawling, and a large crowd was beginning to gather. Hurriedly we lit a lantern and down the street we proceeded: I in front, like Diogenes, Mrs. Fuller and the coolie next, and then that crowd of howling youngsters. They did not follow us far, however, and soon we reached the boat all right. Perhaps Mrs. Fuller has been the first white woman in Chonburi for many years. I wonder if the kids thought that they had been dreaming next morning? For the tall, queerly dressed "farang" woman had come suddenly out of the dark and had disappeared as suddenly into the dark. Where did she come from? Where did she go?

The Good Ship Erin

The mission and the Bible Society own the motor boat jointly. Her name is Erin. True to the Irish in her, she has stubborn streaks. One evening a group of missionaries and friends

went in the boat for a pleasure trip on the river. Strings of Java weed got stuck in her propeller. She stopped and refused to start again. Luckily the tide was coming in, not going out. We floated up the river. It became dark. It started to rain. Finally we drifted toward a pier. The boatmen sprang out to make her fast, and the boat got away from them. So we floated on up the river sans boatmen. Even missionaries are human. When they are wet and hungry and half frightened, their reactions are much the same as other folks. "All's well that ends well." We finally bumped



A VILLAGE BELLE

of the Gkaw Tribe, in Southern Yunnan Province.

into some big Chinese junks tied to a pier, and touched solid earth again in safety. But some folks remembering this experience have had a prejudice against the good ship Erin ever since.

On this trip, however, the colleen behaved herself as a good missionary lass should. She bore us through the river and klong and open sea without ever stopping. She provided a comfortable sleeping place for us all. On the return trip when Mrs. Fuller accompanied us, we left at four a. m. from Chonburi when the tide was high and the sea quiet, and traveled with but a few stops all that day until 8:30 p. m. when we landed at the Sathorn pier in Bangkok.

Where the Fish Sport Out of the Water

Chonburi, also called Bangplasoi, means water city. Most of the dwellings are built over the tide flats,—a slimy, smelly aspect when

the tide is out. One reaches the sea at ebb tide by walking over high plank walks fully a half mile or more in length. Underneath in the slime strange sights may be seen. Snakes and ugly-looking striped fish with bloated heads move through the mud. These fish will fight and chase each other through the slime in the bright sunshine, apparently independent of the water. But, when the tide is in, they have all disappeared. We had several interesting experiences in this city where they throw refuse on the main street and prisoners in chains come with carts and collect it daily.

Heathen Hospitality

We call them heathen, but somehow the word seems too strong when you get to know them as friends. The Chinese are in a majority in this part of Siam.

In Chonburi they have erected a fine concrete school for their children. Three young men live and teach in this building. Adjacent is a smaller building which serves as a chapel and reading room for Chinese Christians and their friends. But the school is not a Christian school. Nevertheless the teacher in charge welcomed our party even as they had welcomed my brother on previous trips. We stored our supplies in a large room at the end of which is the customary long table over which hangs the picture of Dr. Sun Yat Sen. Wherever there are Chinese it seems that this picture is in evidence, and the deceased president of the Republic is fast becoming a god or something akin to a god, because the people certainly worship his memory,—as a symbol, I guess, of the United China of the future. We used their well for bathing, their roof garden for sleeping; they insisted that our cook prepare his meals in their kitchen and they would not even accept a tip for the servants in return. Moreover they listened courteously as we told them the gospel stories from the pictures, and their leader told, shortly before we left, that he was thinking about becoming a Christian. I was glad that we had a portable phonograph, which they enjoyed very much. One evening, Paw Haa, the cook, prepared a Siamese feast, and they were our guests.

The Prophet's Chamber

At Bangpra the two young men with me asked permission to sleep under the roof of a strange family along the roadside. I had proceeded on to Siricha by foot. They were to follow by bus next day, bringing the baggage. When we met again they were full of praise for their hosts of the night before. These kind people had received them very warmly and would take no money for the food they ate.

In the quiet of the family circle the boys had shown them the gospel pictures and had left them Gospels and tracts. Thus the precious seed was sown under ideal conditions, and the young evangelists had learned by experience how the Lord cares for his own.

Another Kind of Hospitality

At Bangplasoi, I had another interesting experience. We had missed the Ford bus for the next village. We tried to hire a bus from the proprietor of the line to make a special trip, but the expense was prohibitive. Then they told us that we might take the goods bus which went in an hour or so. That just suited us. About that time along came a big automobile in which were two noblemen, the Chow Phya of a near district and a Phya from Bangkok. They were on a tour of inspection for the king, who was to make a trip to the village within a few days. It happened that I knew the Phya, having played against him in a tennis tournament but a few months previous. Naturally I went over to the car and talked to my friend. After the car had gone on, the proprietress suddenly became concerned for my welfare. She would not be satisfied until I had partaken of a full meal set out for me in a private room. I had eaten a good breakfast but a few hours before. Neither she nor the other grown-ups around the house were interested much in our religion, but nothing was too good for the nobleman's friend. The printed Gospel, however, was left in that home, because two of the sons were anxious to get a book for the promise of reading it. The incident illustrates how the kingdom of Siam is organized. The people hasten to honor anyone who has received recognition from the crown.

The Welcome at Bung

At the village of Bung, the Chinese Christians made themselves known to us soon after we had hung our pictures on a convenient wall and had started to preach. A Chinese Christian merchant invited me into his store to sip tea. I sipped much tea thus on this trip. He led us to the little school and church, all located in one small reading room that the Chinese Christians maintain. There I met the teacher-pastor and other Christians. We held an informal service in Siamese for all the Christians who could be gathered together. They were most appreciative, and we managed to get along in the Siamese tongue. They were disappointed that we could not stay for several days. They said, "Tell the Moksū (my brother who speaks their dialect and who with Rev. Mr. Seigle started the church) to come and help us."

After this service we held another across the street in front of a clean white dispensary. Its windows glistened with modern surgical instruments, antiseptic bandages, medicines, etc. Of course, it was a Christian concern, and to our surprise was conducted by an efficient-looking Chinese lady, whose diploma on the wall showed that she had received her training under a famous woman missionary doctor at a mission hospital in China. One must see the filth of the other shops near by to appreciate properly the effective contrast, the fruit of Christian contacts. We happened upon a similar dispensary at the covered market situated over the river at Ban Mai. This one was operated by a young man, a Chinese Christian who had come from China with his Christian parents only recently. We preached to a large crowd from his dispensary also, and believe me, did not hesitate to inform the people that were it not for Christ they could not have this modern medical service which saves them from cholera, smallpox and many other ailments.

Soon after finishing our message in front of the woman's dispensary we were about to leave on the bus for our headquarters in Chonburi. But our Chinese friends would not allow our departure until we had partaken of a delicious, real Chinese meal, chopsticks *et al*, which they had hurriedly prepared.

Visible Fruits of the Spirit

One afternoon I went with Nai Boon, the steersman of the boat, who can speak both Siamese and Chinese, to visit the few Christians at Patrieu. While talking with a young Christian merchant in his store, a Chinese woman cake-seller came along with her tray of sweets, smiling and talking to us in a most friendly manner. Later on we arrived at her home, a rented stall in the market. There I met the mother, an old woman with the light of Christ shining in her face. The faces of both these women were so different from the faces of average Chinese women. In the old mother's face was an intangible something that reminded me of a few old saintly women I had the privilege of knowing in America. To my surprise, I learned they could not read, and yet, without the great comfort and guidance that comes from reading the Bible, these two saints had learned to walk with God. Victory was in their hearts, a holy joy radiated from their faces. The husband had deserted the wife, and yet these two poor women in a foreign land had learned to live the life that wins. As we prayed together in that dark room, I felt that I had received a far greater blessing than I may have given. Next morning the seller of

sweets came to the boat and tried her best to give us some cakes. I am sorry now that we didn't receive any, because she took such joy in giving.

Our Sala Headquarters

At Patrieu our boat was moored to a landing in a very beautiful location. The government offices were set back among the trees near the river. At intervals along the river bank were shady salas or roofed platforms provided for comfort of weary travelers. The platform from our pier led to such a sala. There was our headquarters. All day long we took turns explaining the pictures, signing up for Gospels, and distributing mission literature. At times we would have a fine crowd listening, again only one or two would remain to talk with us. Government officials would come down to talk and argue, but always would depart with the Word of God in their hands. Policemen, soldiers, sailors and all kinds of travelers would stop and receive. I wish you could have seen a youthful prisoner with chains on his legs, sitting off at a distance, laboriously reading aloud the Gospel of Luke. Everywhere we found that most of the Siamese we met were able to read and hungry to read also. What an opportunity for the Spirit of God, if we would only get the printed Word into their hands! I always feel that our spoken words have been multiplied many times when the listener has left us with the written Word in his possession. And so, to safeguard against needless waste and to obtain a point of contact for follow-up work, we have devised a system much like that of the Pocket Testament League. We give out a Gospel only on condition that the receiver will promise to read it through carefully. We secure his address and he gets our address by means of a printed form pasted in the book, part of which is detachable. This part we retain. In the fifteen villages or markets we visited, thousands heard the story of salvation and about eight hundred gave us their names and promised to read a Gospel through.

What shall we do with them? One man has written us the following, since our return to Bangkok; roughly translated it reads: "Your religious book, even though we differ in religions, I am interested in very much. And if I come to Bangkok, I hope to surely come and visit you. Furthermore, may you be blessed, or as briefly spoken in English (here he writes in English), Forgive you good luck for happy years, from your friend," etc. On the other side of the card he wrote in English: "Don't forget sent your to me again quickly and fast —." Rest assured that this young man

received the Book of Acts and several good tracts as well—quickly and fast!

Old Bangkok Christian College Students

At the sala above mentioned we met an old B.C.C. student who has not been baptized. He listened most attentively in the morning when we didn't know him. He argued most valiantly for the cause of Christ against a Mohammedan, who was inclined to debate. In the evening he came around and told us who he was, and wanted an Old Testament in addition to the New Testament he had kept since school days.

At Siricha we met two brothers, relatives of Kroo Bancherd, now training in Manila. They also were old B.C.C. boys. One had been baptized and had remained true to his profession. The other had returned to Buddhism, according to his own statement. But I am not at all certain that he had ever been a real Christian. He had never received baptism and had no definite idea what it meant to be a Christian. He, like many others who hear the preaching a little, saw little difference between the two religions.

Kaw Bai! Kaw Bai!

I cannot close this article without mentioning the children we met wherever we went. Their number is legion. Most of them can understand Siamese and they were most constant in attendance. Often they were our best listeners. They love to receive the Sunday-school picture cards which they call doll pictures. When we distributed them right and left to all, soon one felt like a mother crow feeding a multitude of baby crows. Upstretched hands were everywhere amidst a din of voices, "Kaw Bai! Kaw Bai!" Please a card! Please a card! We could have given out thousands of cards thus, but we didn't have them. So I started to retrench and discovered a happy solution to the problem. While the Siamese evangelists signed out Gospels after the main address, and talked with the older people, I interrogated the youngsters on the stories explained by the picture rolls. For every correct answer I gave a card. So we had lots of fun.

What Next?

Nai Sook and Sing Choo left for the seminary at Chiangmai yesterday. What can be done while they are gone? Sook told me that some of the little girls at the chapel Sunday school here in Bangkok cried when he told them he was leaving. How about the thousand or more names and addresses that they have secured from Gospels given away during their short ministry of four months? Why couldn't we use the mails? There are great possibilities, but an intelligent worker and funds are needed.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, SEPTEMBER, 1927

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Bible House, Astor Place, New York

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46	5.1%	67	7.2%
47	5.2%	68	7.3%
48	5.3%	69	7.4%
49	5.4%	70	7.5%
50	5.5%	71	8.1%
51	5.6%	72	8.2%
52	5.7%	73	8.3%
53	5.8%	74	8.4%
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SPECIMEN OF TYPE

ST. MATTHEW 4, 5

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Că-pěr'-nă-um, which is upon the sea coast, in the borders of Ză-bŭ'-lon and Neph'-thă-lim:

14 That it might be fulfilled which was spoken by E-săi'-ās the prophet, saying,

15 The land of Ză-bŭ'-lon, and

Christ beginneth to preach

25 And there followed him great multitudes of people from Galilee, and from Dē-căp'-ō-lis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5 [934

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and

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